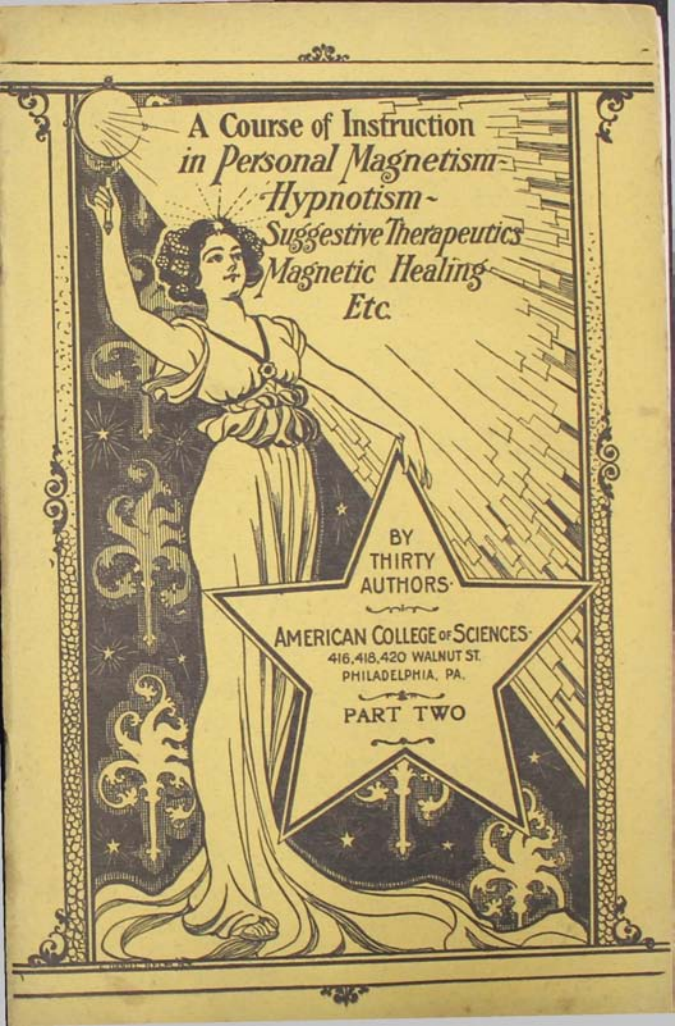
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HYPNOTISM

AND

HYPNOTIC SUGGESTION

A SCIENTIFIC TREATISE ON THE USES AND POSSIBILITIES OF HYPNOTISM, SUGGESTION AND ALLIED PHENOMENA.

BY

THIRTY AUTHORS.

EDITED BY

E. VIRGIL NEAL, A. M., LL. D.,

AND

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SOME UNNOTED ASPECTS OF HYPNOTISM.

ERNEST CARROLL MOORE, LL. B., Ph. D., University of California.

One of the most important conclusions which Dr. Moll draws in his masterly discussion of hypnotism is that "the phenomena of hypnosis have many more points of contact with ordinary life than would be concluded from the discussions and articles written to satisfy a mere longing for sensation." It is a well known fact that pathological processes are generally but heightened or diminished normalities. In disease the body behaves much as it does in health, but the degree of its behavior is different. Let the same processes of waste and repair which ordinarily produce the heat requisite for the maintenance of life, become too violent for any reason, and fever is the result. Too much of anything is not good. What we call the normal is a certain harmony of all functions. An abnormal condition arises when one or more of them is increased or diminished out of proportion to the other functions which co-operate with it, and this is as true of mental as of physical functions. A state of disease arises whenever this working harmony of mental factors is broken.

On the whole, the analysis of hypnotism which the English surgeon, James Braid, made in 1842, seems to contain as satisfactory description of it as any which has since been offered. That authority treated it as a disturbance of the nervous system* "produced by the concentration of the visual powers, the absolute repose of the body and the fixing of the attention." Inasmuch as a degree of physical concentration is necessary to the fixing of the mind, hypnotism when reduced to its lowest terms, seems to be a species of mental attention. And in spite of the fact that it is by no means easy to bring all the phenomena of hypnotism under this head, and that many other forms of answer have been

*We are not of the opinion that hypnosis within itself disturbs the nervous system, unless it is conceded that the nervous system is disturbed by natural sleep. Gazing at a bright object for a length of time, with the eyeballs in a strained position, may disturb the nervous equilibrium, and as this was the method of hypnotism employed by Braid, he naturally inferred that hypnosis should be treated as a disturbance of the nervous system. Dr. Bernheim and others who hypnotize by suggestion have never noticed the slightest nervous disturbance, but on the contrary they have found hypnotic sleep to be a quiet, restful condition which presents no physiological differences from natural sleep.—Editor.

offered, the psychological explanation seems to hold the key to the mystery and to have decided advantages over any other which has been proposed. At any rate, the authorities are practically agreed that the degrees of hypnotism are various, ranging all the way from the unnoted, easy persuasions of ordinary life to the surprising examples of complete control of the exhibition rooms. And it is to these more common but frequently unrecognized lesser forms of hypnotism, that we would attend here.

The one great lesson of the psychologist, which he finds most difficult to drive home to men, is that ideas are forces. What is in the mind gets out through the muscles, and nothing but what is in the mind, in some form, gets expression in action. Ideas once in the mind cannot be kept from expressing themselves in this way. At present most people are willing to believe that hypnotism in its more patent forms is a force—that under certain conditions the subject must do what the control tells him to do. Let him but yield himself to the influence and there is no retreat for him. All this is admitted in the case of the mysteries of the laboratory and the exhibition room, but it is no less true in a thousand relations of every day life.

A little reflection will show that one is by no means fully awake all the time that he seems to be. A latent or unnoted somnambulism is perhaps more common than complete wakefulness. And few facts are of such great importance as this in the interpretation of social life and human history. The strange fact which everywhere confronts the student of civilization is the amazing credulity of men. So eager have they been to swallow all forms of belief, that the human imagination does not seem to have been able to invent anything which in some place or other has not passed for truth. And it is not a sufficient explanation to say that men accepted such beliefs because they knew no better. This negative statement must be reinforced by a positive one. Men believed, not because they were ignorant alone, but because they were and are so made that they are dominated by ideas,—by foolish ones, if wise ones do not hold them; by absurd ones, if reasonable ones do not reach them; but ideas of some sort or kind always seize them and possess them.

People can be talked into all sorts of beliefs. Absolutely nothing but contradictory experience prevents them from believing anything, and in most cases the mere having of contradictory experiences at some time in their lives is not sufficient to prevent them from falling into preposterous errors. The corrective experiences must not only be had, they must also be treasured up. The present happening is in the habit of coming with such warmth and immediacy and overmastering power that it blots out a hundred faded out experiences which, if they were not so faded out, would give it the lie. Now, the habit of treasuring up past experiences and consciously using them is what we mean by criticism. And right here it is important to note that the genuinely educated man is not one who has merely passed through a great many different experiences and who has made the acquaintance of a wide range of men and things, but rather one who has formed the habit of consciously using the experiences which he has already had, be they few or many, in testing the new experiences which come to him.

But everywhere throughout the whole realm of psychic life, that which is the mind controls the man. It is unfavorable to the hypnotist's attempt for the subject to reflect and criticize. And while it is true that strength rather than weakness of will, or ability to fix the attention, is necessary in a good subject, it is nevertheless true that if one would remain an individual and out of the power of the other, he must reflect and criticize, and in so far as possible, allow his entire experience to determine his actions. The point at which the very process of attention that fosters independent mental life, becomes overattention, which may destroy mental independence is exceedingly difficult to determine. But that there is such a point, where the subject becomes a sort of lifeless copy of the control, is very well known. And what is here writ large is just as true in smaller type, in matters of politics, religion and all the various relations of our social life. The Being which expresses itself in us, loves variations or individuals, but genuine individuals are preserved only by constant criticism and reflection.

I take it then, that the phenomenon that we call hypnotism, which quite plainly happens when special efforts are put forth, is

constantly happening in lesser degree all about us. The common sense which shapes language is a rich well for the more critical investigator. It is not without good warrant that certain forms of popular oratory are called "spell binding."* Let a condition arise in which men look for leadership and they are perfectly satisfied to take truth at second hand and act accordingly. This fact is both a stay and a menace in all forms of popular government. It is a stay in so far as the ideas which are presented are thereby exposed to devour or be devoured by the other ideas. It is a menace in so far as it makes the will of a small minority proxy for the willessness of the majority, which it immediately stamps with its brand. And it is certainly a just criticism which finds ordinary political discussions strangely lacking in power to make ideas, but wonderfully potent in persuading men to do just what the orator wishes. It is not uncommon for one to give testimony to the wonderful character of a speech not a single point of which he is able to recall. In fact, one needs no better example of the banefulness of the undue influence of one mind over another than that which our system of political propaganda affords. Patent fallacies are favorite weapons of candidates from presidential aspirants down, and the deceiving of a part of the people all the time is a large factor in the politician's trade. I cannot believe that the tricks, which men to whom we give our attention frequently play upon us, are of a different kind or are rendered possible by any other means than that which the professional hypnotist employs.

But the politician is not alone in securing the too ready and uncritical attention of men. His brother of the cloth wields a power which is quite incommensurate in many cases with the quality of the truth which he presents. So notorious is his employment of it that it has become almost a byword that he can convince his close following of almost anything which he wishes them to believe, and, like the Sophists of old, can make the worse

*The author has here struck the key-note of personal magnetism. The theory that a magnetic personality is antithetic to hypnotic suggestion is entirely untenable and unwarranted by the facts. Whatever force or power one man exercises over another must come through the law of hypnotism. There is no other rational or scientific explanation.

Prof. Moore is in entire accord with all the leading authorities on this phase of hypnotism, and those who wish the secret of personal influence will find it in hypnotic suggestion.—Editor.

appear the better reason. This is not an indictment of motives, but merely an attempt to understand the power of a method which operates so successfully among us. If one dislikes a present application, he may ask himself whence came the power which spread an enthusiasm for evil deeds so generously in the past. Here again our discussion does not consider motives, but methods of communication, and it seems to me that it is impossible not to be struck by the fact that something almost as powerful as demoniac possession frequently spreads the contagion. The power to make converts, which all fanatics possess, is strangely proportionate, not with the reasonableness of their doctrines, but with the degree of their fanaticism. The breath of scandal is almost as effective in damnation as unquestioned conviction of crime. Many are in the habit of railing against the truthlessness of the newspapers, but one and all repeat their tales. Most of us affect to despise gossip, yet man is a gossiping animal from the day of the birth of speech in him. It is difficult to convince a thoughtful man that advertising specialists have not mastered the art of suggestion, for their power to create wants, in order that they may supply them, is little short of magical. In fact, one is forced to conclude that much that passes to and fro in social commerce gets its dynamic qualities almost wholly from an interest other than that which normally attaches to it. There are certain rallying words in every vocabulary which possess the magic power of making war or peace (but more commonly the former) whenever they are enthusiastically employed. Crimes have not ceased to be committed in the name of liberty, and no single word has so much power to confuse issues as the various synonyms of the word freedom. The catchwords of any age or time, the demands of business, the exigencies of trade and war, the national life, etc., all exercise a mysterious power and secure a kind of unquestioned attention for which reflection does not always find a warrant. The various technical fallacies as the psychologist's fallacy, the historian's fallacy, etc., which attach to each of the special sciences, are kindred phenomena of undue mental fixity. I cannot conceive of a social psychology being written which did not give much attention to this class of happenings. The detailed machinery of suggestion, which is employed in each particular attempt

to capture the subject's thought, is still a matter for investigation. But undue dependence upon another, which is either voluntarily assumed or due to temporary absent-mindedness, lack of effort to criticize or a resolve to drift with the current, are unvarying marks of such influence. It may be objected that the important factor in social psychology to which I have been alluding is suggestion and not hypnotism. But the line which divides these two forms of phenomena is by no means so easily drawn, that nature which knows no leaps is partial to differences of degree rather than of kind.

In spite of anything which may be said in criticism of such a position, the fact remains that forces which are almost irresistible by men in ordinary conditions, drive them hither and thither quite contrary to their more sober desires. To fear the flabby state of dependence upon another will, of the professional subject, is quite natural, but unwittingly to submit to the blighting influence of irrationality, simply because it comes cloaked in commanding personality or feeds a prejudice which has already put sanity partially asleep, is hardly less destructive. The genuinely democratic age is not yet, nor will it be, until each man begins to usher it in carefully, proving all things and holding fast only to that which is true.

ANIMAL HYPNOTISM.

By ROBERT M. YERKES, A. M., of Harvard University.

Whether there is in animals a state which may properly be called hypnosis is a disputed question. Opinions on the subject range between two extremes; on one hand Czermak,[1] a careful investigator of the phenomenon, holds that many animals may be brought into a condition essentially like the hypnotic state of man; on the other Verworn, the author of the most important recent work on the subject, believes that there is only a superficial similarity in the states. He therefore calls his book[2] "The so-called Hypnosis of Animals."

But so far as our present consideration of the peculiar and interesting abnormal state in which many animals may easily be placed is concerned it matters little whether it be identical with human hypnosis or entirely unlike it, for it is to an examination of the nature and symptoms of the condition, rather than its relationships, that we shall turn after a brief review of the history of the subject.

It is commonly known that fowls, frogs and various other animals may be made inactive for long intervals by holding them firmly in one position for a short time. After an animal which has been thus held is released, it frequently remains almost motionless for a period varying from a few seconds to several hours; it then, in most cases, jumps up suddenly, as if startled in sleep. It is this state of immobility in animals to which the name hypnosis has been applied by some authors.

Over two hundred and fifty years ago Daniel Schmeuter, a professor at the University of Altdorff, stated in one of his works a hen could be kept quiet for long periods by holding it on a table, across which a string or chalk line was drawn in line with the animal's eyes. Ten years later, in 1646, a Jesuit priest, Athanasius Kircher, gave the first scientific account of this peculiar experiment, and offered an interesting explanation of the

1. At the end of this article a list of the most important works on Animal Hypnotism may be found.

2 "Die sogenannte Hypnose der Thiere."

phenomenon. Schwenter had thought the inactivity to be due to fear, a kind of paralysis, but Kircher believed the hen saw the line and imagined it was tied.

From Kircher's time until 1872 nothing seems to have been done toward the scientific investigation of Animal Hypnotism. Then Czermak, a prominent German psycho-physiologist, repeated Kircher's experiments with crayfish, hens, and several other birds. Since 1872 William Preyer, the eminent physiologist and psychologist, and Emil Heubel, formerly a docent at the University of Kiew, have carefully studied the hypnotic state of frogs. Another investigator, Danilewsky, has given attention to the phenomenon in various reptiles, and Professor Max Verworn, of the University of Jena, one of the foremost of German physiologists, has recently observed guinea pigs, frogs, and snakes.

Thus far we learn from various sources that the peculiar quiescent condition may be produced in the monkey, horse, wolf, guinea pig, rabbit, squirrel, mouse, dog, cat, duck, goose, swan, turkey, goldfinch, siskin, canary, robin, parrot, pigeon, dove, alligator, crocodile, lizard, snake, frog, toad, triton, crayfish, cuttlefish, and crab. There are probably hundreds of other animals whose susceptibility has not been discovered.

For a more detailed study of the symptoms of the so-called hypnotic state of animals two or three animals may be taken as types. The crayfish, hen and frog, since they are all favorable subjects for these experiments, have been most studied and will serve our purpose well.

Hypnosis in the crayfish, which has been taken as a representative of invertebrate animals, has been known for a long time. Formerly the process was called "magnetization", and "passes" were used to induce the state. Stroking an animal from tail to head brought on the quiescent period, while "passes" in the opposite direction served, it was supposed, to remove the spell. The strange effect was said to be due to the passage of a magnetic fluid from the body of the hypnotizer to the animal influenced. Recent investigation has proved that "passes" are quite unnecessary for the induction of hypnosis, so that to-day "Animal Magnetism" is one of the curious myths of science.

To bring a crayfish into hypnosis it is only necessary to place it in a stable position and hold it there firmly so as to prevent, as far as possible, movements of the body and limbs, until the animal ceases its efforts to escape. This may take anywhere from ten seconds to as many minutes; in certain cases even this period is insufficient. In an article on the crayfish in the American Journal of Physiology for April, 1900, Dr. Dearborn states that the length of time required for the hypnotization of an individual varies from day to day. At one time half a minute of restraint may be followed by a quiescent interval of ten minutes, at another several minutes may have no perceptible effect. After the hand or other restraining object is taken away, the animal may remain in position a few seconds or several hours. This period is as variable as the time necessary for the induction of the state.

Of the many positions in which crayfish have been made to remain by this simple method, perhaps the oddest are "standing on the head" and "hanging by the tail or abdomen." It is easy to stand the animal upright with its weight resting on its head, appendages and large claws. If one be held in this extremely unnatural position for a few moments, it will remain so after the operator's hands have been removed.

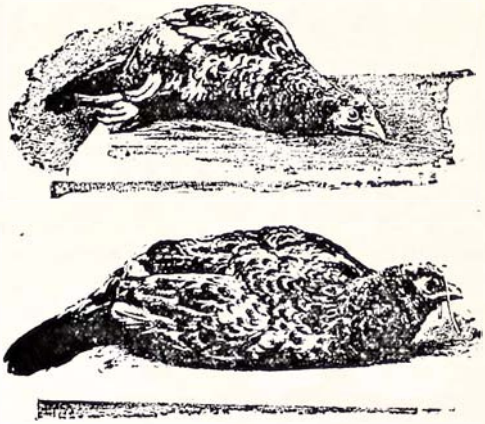


Frequently an animal will hold this posture for five or ten minutes. Similarly when suspended by the tail, the crayfish, after a few struggles, becomes quiet and remains thus for a long time. These are only a few instances of the strange positions in which crayfish have been kept; there are many others just as interesting so far as the nature of the hypnotic condition itself is concerned.

It is a matter of popular knowledge that a sitting hen may readily be changed from nest to nest, if her head be tucked under

one wing and her body rocked to and fro slightly. An animal thus treated will continue sitting on any nest in which she has been placed. Children often amuse themselves by turning a chicken's head back under its wing and then laying it on the ground. Sometimes in such cases the animal lies as if dead for several minutes.

The earlier experimenters made use of strings, chalk lines and other objects in the hypnotizing of hens. Kircher's method was as follows: he tied a hen's legs together, to prevent escape, laid it on a table and after struggling had ceased, drew a chalk line across the table parallel to a line passing through the animal's eyes. The legs were then freed, but usually the subject would lie still for five or even thirty minutes.



Further experimentation showed that the string or chalk line to which Kircher had ascribed great power was entirely unnecessary. Merely holding a hen in one position for a time ordinarily sufficed to bring on the hypnotic condition. Because of this some authors concluded that the lines were without effect But pigeons, it was discovered, could not be made quiescent by holding alone; however long one restrained their movements they would fly away as soon as released. They could easily be hypnotized, however, by holding a finger or any small motionless ob-

ject in front of their eyes and in line with the bill. In this case the bird's eyes became fixed upon the object and there apparently resulted something similar to what we call concentration of the attention.

Methods, in principle the same as this, are extensively used in the production of human hypnotism. By Braid's method, for example, the subject is influenced through gazing intently at some object; so in Luy's method the attention is fixed on a rapidly rotating mirror, and likewise in the Nancy method the subject looks at some object while the operator suggests drowsiness or sleep.

Czermak says in this connection, "With hens I often brought a piece of twine or a small piece of wood directly over their crests, so that the end fell before their eyes. The hens remained motionless, closed their eyes and slept, sinking to the table." From this it seems pretty certain that the lines do influence the hen, although the state may be induced without them.



The condition of a hypnotized hen, as now known, may be described thus: the body is motionless in any given, stable position, the eyelids move occasionally, the eyes may be closed, though usually open. I have noticed that Florida chameleons and frogs during the early stages of hypnosis open and close their eyes irregularly and slowly. The hen's legs and wings may move slightly; usually they are held in one place, but without rigidity, and any position given them is maintained. Trembling of the extremities has been noticed. The heart beat and respiration are at first increasingly rapid, later they become slow. It is said that the temperature does not change. From five to ten minutes is the common duration of the state in hens, although it has been known to last half an hour. The spell seems to be broken suddenly, the animal coming back to normal activity with a start or jump.

For frogs, as for the other animals considered, no elaborate method is required to bring on the hypnotic state. Under ordinary conditions a frog rendered motionless by restraint of movement will remain so for several minutes, and if precautions be taken to prevent stimulation by light, sound, contact or other strong irritants it may be kept so for hours.

A frog in process of hypnotization at first struggles violently to escape, but finally quiets down and becomes motionless except for trembling of its legs, eyelid movements and occasionally body motions. The breathing is at first rapid and irregular, it may sometimes be inhibited; in later stages it becomes slow. Preyer says it may sink from 96 or 100 to 28 or 36 times a minute. The heart beat is also more rapid at first.



Preyer mentions the following interesting differences between sleep and the state which he terms "Kataplexie" for the benefit of those who think them identical.

1. Sleep is not easily induced in new or unnatural positions as is Kataplexie.

2. Excitement and violent movements tend to prevent sleep, but are not unfavorable to Kataplexie.

3. A sleeping animal takes the relaxed position indicative of fatigue; a kataplectic subject is commonly in a state of muscular tension.

4. After being forcibly held or restrained from motion animals do not sleep well, but they readily become kataplectic.

5. In sleep the toes are not widely spread nor the extremities raised as in Kataplexie.

6. The eyes usually closed during sleep are often open in the kataplectic state.

7. The respiration in sleep is deepened and prolonged, always regular; in Kataplexie it is markedly irregular.

8. During sleep the heart beat is regular and somewhat slow; in the artificially produced quiescent condition it is now rapid, now slow, often very irregular.

9. Kataplectic appearances are not normally present in sleep.

10. Chewing movements are seldom seen during sleep, although common in Kataplexie.

11. Sleeping animals do not tremble as kataplectic subjects do.

12. Defecation is rare during sleep and common in Kataplexie.

13. In the presence of strong stimuli, such as noises, heat, cold, etc., sleep is almost impossible, whereas Kataplexie is easily induced.

14. For the induction of sleep the removal of strong stimuli acts favorably, but a very strong stimulus, on the contrary, is necessary to produce Kataplexie.

15. Sleep tends to last longer than a few seconds; Kataplexie on the other hand never lasts very long.[1]

We have now to ask the cause of this peculiar phenomenon called by different authors Sleep, Kataplexie, or Hypnotism. That it is not precisely the same as human hypnosis is certain; that it is not as much like the human state as the animal's structure and mental development justifies us in expecting, is far from clear. Verworn says, "With human hypnosis, which is purely a phenomenon of suggestion, this state (Animal Hypnosis) stands only in an external relation, in so far as inhibition of action is characteristic of both. But not every inhibition phenomenon is to be characterized as hypnosis. The essential thing in the condition is the tonic reflex which gives the animal hypnotic state its strikingly odd appearance."[2] Granting Verworn's assumption, that human hypnosis is essentially a suggestion phenomenon, it is by no means certain that the so-called animal hypnosis, although caused by methods which seem different from the suggestion methods, is entirely unlike hypnotism in man. It would in all probability be just as true to say that man's mind is *en-*

1. The above is a free and somewhat abbreviated translation from Wm. Preyer's "Die Kataplexie und der thierische Hypnotismus," p. 77-78.
2. Verworn, "Die segenannte Hypnose der Thiere," p. 92.

tirely different from a dog's. Just because of the vast difference in mental development between man and the brute. these similar states must be produced by different method..

Fear has been taken by some as the sufficient cause of animal hypnosis; and, inasmuch as it is known to cause, at times, loss of movement or paralysis in men and animals, this is not strange. Wild animals we are told are most susceptible, therefore fright is important; but on the other hand this is denied, and ability to concentrate the attention is said to be the chief determining factor in susceptibility to hypnotization. Whatever part fear may play, it is now clear that it is not an important cause, for even the tamest animals may easily be influenced.

Evidently in this phenomenon the restraining of natural movements so effects the central nervous system as to cause the temporary inhibition of both voluntary and reflex movements. Normal excitability and mobility are lost; why or how we are at present unable to say. In both human and animal hypnosis the important thing undoubtedly is inhibition, and if it could be shown that the states differed only in manner of production, their close relationship would be indisputable.

The figures are from Wm. Preyer's, Die Kataplexie und der thierische Hypnotismus. Preyer in turn credits them to Czermak.

Czermak, J. N., Nachweis echter hypnotischer Erscheinungen bei Thiere. In Sitzung ber. d. Akad d. Wiss in Wein, Bd. LXVI Abt. 3, 1872.

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SUGGESTION IN TRANCE PHENOMENA.

By H. S. DRAYTON, M. D., Bellevue Medical College, New York City.

To account for the phenomena of hypnotism, the doctrine of "Suggestion" has been accepted by many observers as meeting most of the requirements of a philosophical solution. The celebrated medical school of Nancy, France, of which Liebault is the founder, is accredited with introducing methods of suggestion, although we may tender to Braid, the English student of mesmeric or transiform conditions, our respect, as antedating both the Nancy and Charcot schools, in formulating the procedure by which hypnotism is produced in their practice.

Looking with disfavor on the view of a fluid or force operating from or through the hypnotizer, Braid was led to think that the effect produced on a subject was of a subjective nature,—the subject magnetized himself, or put himself to sleep,—it was only necessary for him to concentrate his gaze or attention for a few minutes on some object; a bright point or any common object might be sufficient to produce the trance. This theory certainly simplified the matter, and disposed of much of the marvelous environment that had rendered the subject discreditable in the opinion of scientific men for many years after Mesmer's time. But when we review the data of Braid's many interesting experiments, we do not find that he is altogether successful in either their explanation or interpretation on the line of a self-induced subjectivity. Equally successful is a much later writer, presumably of the Charcot circle, who in certain allusions to the work of the Manchester surgeon considers modern science indebted to him "for having drawn the line sharply between the erroneous pretensions of those who believe more or less in what purports to be animal magnetism, or neuric force, that may issue from the nerves of one individual and enter those of another, and the very interesting effects that may be produced in sundry parts of the nervous system of an individual under the influence of a special irritation coming from another part of that system."

Mesmer in his doctrine of a fluid or force proceeding from the magnetizer, but echoed the ancient teaching, and injured his

cause in the esteem of learned people, by his resort to trickery and the arts of the mountebanks for the sake of gain and a cheap reputation. Braid in his early espousal of the side of those who in their zeal for science, saw in animal magnetism nothing more than the effect of a deluded imagination upon a credulous mind, neglected or failed to appreciate the bearing of many facts obtained in his experiments; indeed, he was not complete master of his own data. However, it should be said that in the correspondence with Mr. M. Brooke, a well known lecturer on animal magnetism of that day, it would appear that Braid changed his position somewhat with reference to the relation of hypnotism and animal magnetism. Mr. Brookes remarked in a letter to Braid, "I am very glad you have believed it your duty to change your original view as to the identity of your phenomena with those of Mesmerism. From the first day I admitted the importance of your discovery, but could not accept this identity, and I found fault with you for the violence with which you condemned the partisans of animal magnetism, because they would not agree with you."

In his book entitled "Neurypnology, or the Rationale of Nervous Sleep," published in 1843, Braid writes: "I long believed in the identity of the phenomena produced by my method and by that of the believers in mesmerism; but, nevertheless, judging from what the magnetizers declare that they produce in certain cases, there seems to be sufficient difference to regard hypnotism and mesmerism as two distinct agents." Thus the leader of modern observers in psycho-physiological phenomena had become less confident of his position in respect to the idea of an influence or force proceding from the agent in cases of somnambule expression; and one would think that experiments such as those with the uneducated factory girl would have inclined him to doubt the possibility of a merely subjective consciousness being competent to the exhibition of such extraordinary musical powers as were hers in the trance state.

The term "suggestion," introduced with such frequency of late years, has assumed an importance much beyond its common significance. Having a direct relation to the activity of the mental faculties in all processes of normal apperception and reflec-

tion, it could easily become a factor ready to hand, in attempted analyses of intellectual and psychological operations in the primary or the subjective consciousness of a given person. It is easily seen, therefore, that the principle embodied in the term has its application in attempts to interpret hypnotic or magnetic phenomena in positive or "scientific" terms.

The methods commonly employed for hypnosis are suggestive, especially for therapeutic purposes; so, too, in the case of experiments having in view somnambulic effects for the most part; and it may matter little whether resort is had to a procedure that fatigues the optic nerve centers, or is gently persuasive of repose and sleep. The later writers, like Bernheim, admit the method of gentleness as more serviceable for medical purposes. It is in the hypnotic sleep that impressions made upon the mind have their effect upon either the physical or psychic condition. This hypnotic sleep, according to the Nancy or Charcot school, is similar to the ordinary sleep,—an assertion that we may not controvert,—but to say that the hypnotic sleep is similar to the magnetic, in general, we can not accept, for in the hypnotic trance the individual is merely subject or responsive to the suggestion or impression made by the agent or physician. But in the magnetic trance, he may indicate peculiar properties and powers of mind entirely independent of suggestion, and speak in a manner having no relation to the purpose or thought of the agent. There may be, indeed, a spontaneous expression of mental capacity entirely beyond that of the agent, and without any intimation or knowledge on the latter's part of its character.

The Harvard professor of psychology has voiced the logical inference drawn from phenomena of this class, in saying: "The great vivacity of the hypnotic images (as gauged by their motor effects), the oblivion of them when normal life is resumed, the abrupt awakening, the recollection of them in subsequent trances, the anaesthesia and hyperesthesia which is so frequent, all point away from our simple waking credulity and 'suggestibility' as the type by which the phenomena are to be interpreted, and make us look rather toward sleep and dreaming or toward those deeper alterations of the personality known as automatism, double con-

sciousness, or second personality, for the true analyses of the hypnotic trance." (James.)

Observers of so called hypnotic phenomena, who have gone beyond the province of occasional experiment for an evening's amusement, will, I think, generally agree with the Harvard professor, despite the insistance of Professors Bernheim and Heidenhain that the trance condition with its wide range of psychical manifestations in the exalted somnambule is due to an impression somehow produced upon the cerebro-spinal organism of a susceptible person.

On one occasion, a few years ago, I was consulted by a lady for neuralgia, who had never been hypnotized. In the course of an interview, and while she was sitting in an easy chair, I passed my hand downward along the course of the spinal column; not touching her dress. Suddenly she bent forward, complaining that it hurt her severely. I asked, "What hurt you?" She replied, "A certain point in my spine." I then asked, "What caused the pain?" She answered, "I don't know, but I had a feeling of pressure going down my back, and when it reached a certain point there was a really sharp pain."

I went behind her, and being sure that she could not see my movements, passed my hand upward and then downward over the vertebral column, without contact, and each time the hand arrived at that sensitive point she complained of the pain. She could not assign any reason for it, aside from the thought that my hand in some way exercised an influence of which she was very apprehensive, and which irritated a sore spot in the upper lumbar region. This is by no means an uncommon phenomenon to those who give "magnetic treatment."

Again, an experiment that I have often made is to blindfold the subject or place him in a distant part of the room; then to put a half dozen or more coins upon a table, and with a finger tip touch one or two for a moment. Calling the subject to the table, I ask him to pick out the "hot ones." This, as a rule, is done without hesitation.

It seems to me that it must be reasoning drawn to an exceedingly tenuous thread, or pointing to a most subtle correlation of fore-brain centers, that would account for these incidents by

suggestion. Better the alternate term "impression" that some use, and which seems to us as involving naturally the operation of some force.

An American observer of considerable original research, and inclined toward the suggestion theory, Mr. Henry Clark, remarked in a letter to the writer, after some show of sarcasm toward those who accept the "force idea": "Part, and I doubt not a large part, of such a sleep is the result of the man's own act, unconscious, involuntary, or automatic; and if I were to guess, without knowing, I should guess first that he was the principal master in the case."

Ochorowicz, I think, it is, notes that Liebault, himself, has admitted that there is a specific influence exerted by the mesmerizer upon his subject, which did not come within the range of his line of suggestion. This the master of mental healing could say with sincere consistency, for suggestions work with sufficient effect in the simple primary sleep of hypnosis. In the advanced sleep or trance of mesmerism, we have the relation of rapport between subject and agent that exhibits its remarkable features. This rapport, as I have said substantially in another place, (Human Magnetism) shows a concentration of the subject's attention upon his magnetizer that much exceeds the relation between physician and patient in hypnotic treatment.

Ochorowicz notes with marked clearness that, "Molecular dynamic differences (of personality, say) pass beyond the surface of the body in the magnetic rapport; that a certain vibratory tonic movement, peculiar to a given organism, is propagated beyond its periphery, and can influence the subject so definitely, so palpably, that there is real action." Further, the magnetizer's organism, already active by its very presence, becomes more active when in the dynamic mass that constitutes its personality, there is developed by concentration of thought and tension of will, a center force, strengthening the invisible but most real bond that unites the two organisms. Should the operator be relatively inattentive to the subject, or be preoccupied in mind by some extraneous matter, the effect of his influence will be much weakened. This could scarcely be the case in mere suggestion.

Also, it is beyond question that in the somnambulic state the

organs do not act in the ordinary way; the subject sees or becomes conscious of conditions in himself or others by a process of sense perception that is quite foreign to the ordinary. In his "Psychology and Occult Psychic Phenomena," Dr. Raue offers an explanation of this process on the basis of a theory that the organs of the body possess a consciousness which becomes highly percipient in the magnetic state. He says in one place, "One who is accustomed to self-observation will readily discern any functional disorder that takes place in any part of his body; though we do not, as a rule, mind the normal workings of our physical frame, any disorder therein makes itself quickly felt by the corresponding percipient forces,—the vital senses. Although we do not call this a 'seeing' of what goes on within us, it is nevertheless, a consciousness of the process and sometimes a pretty painful one. If we now add to this fact, that in the mesmeric" (and consequently still more in the deeper somnambulic) "state, the higher senses are completely subdued and the vital senses correspondingly exalted, it is not difficult to see that the perceptions by those lower senses must likewise be exalted, approaching in weakness and power the normal activity of the higher senses with which they form a whole,—a human soul. The perception by these lower senses then becomes 'seeing,' comparatively speaking; that is, a becoming conscious of certain states of the organs within the body, as if they were seen, which knowledge will necessarily correspond to the knowledge the subject has acquired in normal life, but which may be cultivated gradually by continued exercise to higher concepts, which in the course of time may become very clear conscious mental modifications."

I am not sure that this explanation will suit the hard-headed inquirer, but it is evident enough to the candid one that we can scarcely get down to the hardpan of materialistic logic in discussing such matters, and that we must assume certain premises as belonging to psychic inquirers and having a quality of their own, apart or distinct from premises adapted to the solution of merely physical questions. For myself, I am not ready to accept Dr. Raue's view of the subduction of the higher senses in the mesmeric state, and the complete dominion of the lower or "vital" senses; for it seems to me that the higher or psychic faculties take

on an activity often in the magnetic trance, which imparts to the mental expression of a subject, characteristics of so extraordinary a nature and powers so wonderful that to interpret them without the co-operation of the higher senses would be impossible. In these exalted states of mind, the expression may be almost purely psychic, and without the higher senses, how could the manifestation assume that character? It may be the players could give "Hamlet" without Hamlet, but the audience would be at a loss because of the interruptions in the action, and the gaps in the dialogue. Dr. Raue, however, says—I will not venture, inconsistently—"One's sense organs are shut off from the influence of external simuli" (in the dream state and in its analogue the somnambulic sleep) "and what he sees, hears, so he perceives immediately by his primitive psychic, and not through his sense organs." This attitude toward the psychic elements of the human soul, I am ready to accept, and to ask how this and the other phases of expression in the advanced hypnotic trance are to be accepted as but the effects of sugggestion?

Many times I have been appealed to, by persons of intelligence, to relieve them from the influence of some other person, which had become a burden and hindrance to the prosecution of everyday duty. These unfortunates were not soothed by the assurance that their trouble was due only to a delusion, or a suggestion, which they had incidentally taken up, for they insisted that they had been magnetized and, in some way, made subject to an influence exerted by another who in some cases they could name. If I could interpose a cross or counter influence, they were hopeful of escape from the slavery that was making life intolerable.

To the average thinker whose brain is unencumbered with gleanings from the great mass of speculation on this subject, it may seem easy to infer from opinion that has been published officially by legal authority, that they who undertake to induce hypnosis do something, i. e., exercise a power upon their purposed subjects, and are, therefore, responsible, in some degree, for any untoward results that may follow.

Of course, for mere "suggestions" one would not be held responsible for a grave offence, although it is now recognized that

in the everyday life of men, suggestion is a factor of large importance, affecting the education of the young and the conduct and morals of all. It should be admitted, too, that in our later study of psychic matters, with the aid of hypnotism, our appreciation of the part played by suggestion in mental operations has been greatly heightened.

Forel may say that the muddled views of hypnotism have to be replaced by the rational views of sugggestion, i. e., we should speak of the "suggested sleep" instead of the "hypnotic sleep." I cannot see that he relieves the muddlement by such dogmatic statment, for muddlement, if it exist in the phraseology employed, is not cleared in this instance by a mere substitution of terms. We may be clear enough in elucidating much of the process that goes on in the mind during the activity of the faculties, and so be enabled to resolve the greater part of the apparent mystry that clouds the phenomena of the magnetic sleep. This I consider to be our position to-day, and that the time is not far distant when the curtain will be quite withdrawn so that we may peer behind the scenes and, with unprejudiced impressions, glean facts of the highest value regarding the central sources of psychic functions, meanwhile relegating the phenomena of hypnotism, magnetism or whatever else may be the term used to designate the state of the subjective or secondary consciousness, to the category of natural manifestations.

PERSONAL MAGNETISM.

By J. C. QUINN, Ph. D., D. D.

The task now before us is to convey to the mind of the student what is meant by "Personal Magnetism." Personal Magnetism is commonly known as the art of making one's self pleasing to people,—impressing people favorably,—but we must go under the surface of things and reach the deeper significance of the term.

You have been acquainted with people who were intensely magnetic, or you have known them by reputation. Spurgeon, Beecher, Moody, were very magnetic men—they attracted people to them by their personal magnetism. They, in this way, influenced people to their good by their powers of attraction. What was the source of this power? It was a subtle nerve force that exerted itself through personal will power. Beecher made it his special business to get and keep the attention of the people to whom he addressed himself. All who heard him felt his great power as an orator. Here we have, then, the cause or source of this magnetism in the will power of the individual, which sends the vital nerve force out upon an audience to persuade to better living. Thus we perceive in this case, the cause and the effect. In other words, personal magnetism enables you to attract people —to interest people—to please people to their good and your advantage.

By personal magnetism you seek to make people among whom you move in society or in business, think well of you. If you want to have people think well of you, you must be what you are, —you must think of them the thoughts you would have them think of you. If, then, you would have power over people in general, your thoughts of mankind must be pure and elevating. If you entertain thoughts of kindness, you are certain to reap a harvest in kind, for it is written, "Whatsoever a man soweth, that shall he also reap." Like produces like. The thoughts you have about people, they will have about you. A smile begets a smile, so kind thoughts produce, as a reflex effect, kind thoughts. The

philosophy of this is manifest. If you are living daily in the vibrations of love and kindness, all those who associate with you will feel the attraction of your loving and kindly thoughts, and as a consequence be attracted toward and be helpful to you. Herein lies the secret of Personal Magnetism.

Personal Magnetism is implicit obedience to what is know as the law of agreement. Your thoughts produce like thoughts in those with whom you associate, with the result that you control them as they are attracted toward you. If we are to control people we must become well acquainted with them—study their moods and their temperament, their habits of thought and their environment. We know that people can be controlled—that they are controlled, religiously, politically, socially and personally. When we analyze the phenomenon, we find that it is the effect of a very wonderful cause,—the Law of Agreement. A given train of thought produces a similar line of thought among the people with whom we are intimate. This law of agreement is of very wide application. It can be utilized in every vocation in life,—in politics, in literature, in the pulpit, at the bar, in mercantile and agricultural life, in the home circle.

In all these vocations, if we would draw people toward us, we must be attractive—magnetic to them. We must be careful to think of them the thoughts we would have them think concerning us. This is personal magnetism at work. The field is a wide one; there is ample room for us all; we must always lead; we must have self-confidence without egotism, if we would control people.

SUGGESTION AS USED AND MISUSED IN CURING DISEASE.

By W. P. CARR, M. D., Professor Physiology, Columbian University. Surgeon to the Emergency Hospital, D. C. Associate Surgeon to the University Hospital.

In order to explain the phenomena of hypnosis, and allied conditions, a number of writers have assumed a duality of mind, and speak of subjective mind and objective* mind as distinct entities. Such an assumption seems to me unnecessary, and contrary to the evidence of established anatomical facts. Even if we accept telepathy, which is hardly proven, and so-called astral projections, which are far from proven, we need not go beyond the laws of physics and physiology to find the explanation. Subjective and objective mind are purely arbitrary terms, and the hypothesis that called them into existence does not coincide with the facts of anatomy and physiology.

"So much the worse for anatomy and physiology" says the ultra psychologist. "You cannot expect to measure mind, which is immaterial, by the laws of material bodies." True, it is exceedingly difficult to form even a definition, or conception, of abstract mind or consciousness; but it is equally difficult to define or conceive of electricity. Yet, we know the laws that govern electricity so well, that we can trace its mechanism of connection with matter and use it in many practical ways. We may also trace the mechanism connecting mind and matter with little less accuracy.

Physiology teaches us that the connecting link between conscious mind and the material world is to be found in certain brain cells. That mind, in fact, is as much a creature of these brain cells as electricity is of the Galvanic cell. Embryology shows how these brain cells precede the realization of conscious being, and produce as they mature step by step, first, muscular movements, then, sensation of an automatic nature, and finally, the higher faculties of conscious being.

We know that this marvelous brain is composed of many groups of cells having different and more or less independent

*For full explanation of the subjective and objective mind, the reader is referred to Hudson's "Law of Psychic Phenomena."—Editor.

functions and, yet, that all these groups are closely connected by nerve fibres so as to form one harmonious whole. We know that most of these groups of cells at times go into an inactive or resting state which we call sleep, and that this condition varies considerably in degree. Some of the causes of sleep, and conditions of the cells during sleep, are quite well understood. Physical changes, that are well marked, take place in the cell during its activity, and the normal condition is restored during sleep. It is also a well established fact that some groups of cells may sleep while others do not, and that some groups or centers sleep more easily than others.

It is quite sure that the centers of consciousness to present surroundings are the first, as a rule, to sleep, and that some of the automatic centers, such as the heart and respiratory centers, are the most difficult to influence in this respect. Drugs, such as chloroform, opium, and alcohol, readily produce unconsciousness to present surroundings while memory is still awake, and special senses and automatic centers still active. Pushed to a more advanced stage these drugs finally overcome all the various centers, even those governing the heart and respiration. The last centers to appear in the development of the brain are usually the first to sleep, whether this sleep be produced by natural or artificial means.

Inhibitory centers are among the latest to make their appearance, attain their greatest vigor late in life and succumb readily to hypnotic influences. When, by any means, the cells for appreciation of present surroundings and the inhibitory centers are sleep, other active centers become unusually responsive to suggestions coming through any of the senses. Reflexes that are normally or usually under inhibitory control, act with remarkable freedom and certainty, and responses to suggestion are sure. We have not two brains, but practically hundreds of brains, all intimately connected, but more or less independent; and it is by putting to sleep various sub-brains or centers and leaving others active that the phenomena of hypnotism are produced.

Sir William Crookes has furnished a very plausible hypothesis for the explanation of telepathy, by comparing it with wireless telegraphy. Nerve force is so much like electricity that we may

readily believe brain activity capable of producing waves similar to the Hertzian waves that make wireless telegraphy possible. And it seems within the bounds of reasonable probability to suppose that these waves of brain force may be appreciated by other properly tuned brains, just as the Hertzian waves are appreciated by distant electrical apparatus properly tuned to receive them. But Liebault and Bernheim have shown that hypnotic subjects are at all times amenable to suggestion, and this does not in any sense imply weak-mindedness. Indeed the weak-minded, and insane, and those on the borderland of insanity, are most difficult to hypnotize.

Actual experiments, and the history of therapeutic suggestions, show that nearly all persons are more or less subject to the influence of suggestion, while in their normal condition, and that the force and certainty with which suggestion acts will depend more upon the absolute faith with which it is received than upon any abnormal or artificial condition of the mind *per se*. During hypnosis all forms of inhibition and rational objection are reduced to a minimum. The most absurd statements are received without question as facts, and, for this reason, produce powerful and lasting impressions.

Suggestion has been used as a therapeutic measure, with or without the aid of actual hypnotism, from the earliest times, and its history, under its various shapes and guises, forms one of the most interesting side lights for the study of human nature. Pure suggestion, with more or less impressive ceremony and paraphernalia, used to increase the faith of the patient, was undoubtedly the active ingredient of the incantations of ancient priests, the enchantments of the negroes, the cures of Indian Voodoo doctors, the magic formulae of Aesculapius, the sympathetic powder of Paracelsus, the king's cure, the cures at Lourdes and by numerous saintly relics and waters. Astonishing numbers of cures of all imaginable diseases and conditions have been reported from those sources.

Greatrakes and Gassner, and their many followers and imitators, cured thousands, and amassed fortunes in so doing. Perkins devised rods of zinc and copper that he called "tractors," which were supposed to produce electricity and draw any disease

from the body. He had genuine certificates from over 5,000 persons stating that they had been cured of diseases of every imaginable kind, including cancer, by the use of the tractors. He had a factory in New England, and later a hospital in London, but could not supply the demand for tractors at $25.00 apiece. But Perkins was the victim of cannibalistic quacks, who made tractors of wood and sold them at great profit at a time when the demand exceeded the supply. The wooden tractors did as well as the genuine, and, when this fact leaked out, the force of suggestion was gone and Perkinism collapsed. The Oxydonor is a modern revival of Perkins's tractors and thousands of them are being sold. Metalo-therapy is now known to depend upon suggestion for its efficacy, and yet so efficacious has it been that some scientific men of no mean attainments, have believed in it. Electropoise, electric belts, magnetic brushes and waters, and shoe soles, are variations of Perkinism only in name.

Mind Cure, Faith Cure, Animal Magnetism, Christian Science, and Osteopathy, to say nothing of the thousands of nameless "pathies," quacks and quackeries that infest the land are all forms of employing suggestion. And each and every sect and "path" not only claims its thousands of cures, but can produce thousands of honest persons who will testify that they have been cured by one or the other of these means. And not only so; but every known disease is included in the cures. At first glance this seems amazing, but the explanation is simple.

Patients of such quacks and combinations of quackery, may be divided for convenience into five classes:

I. Those having self-limited diseases that will get well under any treatment that does not interfere with nature.

II. Cases that receive, in addition to suggestion, some appropriate medical treatment.

III. Cases of imaginary disease, having no real existence.

IV. Cases suitable for suggestive treatment, that are really cured.

V. Failures. A large class of which we hear little.

The first class (self-limited diseases) comprises most acute, and some chronic maladies, and includes more than half of all the diseases known to man.

The second class is not uncommon in the practice of Osteopathy, Hydrotherapy, Botanic Medicine, etc., as the followers of such sects have frequently some knowledge of medicine.

Imaginary diseases are much more common than is generally supposed, and are usually of a very serious nature. Patients frequently imagine heart disease, Bright's Disease or cancer; but seldom imagine mild or trivial affections. It is also easy to produce imaginary diseases by suggestion, when there is some slight ailment or pain to work upon. The skilful quack, who gains the confidence of his patient, may easily make him believe he has cancer of the liver, aneurism of the aorta, or in fact any disease from infantile convulsions to senile debility; and may then proceed leisurely to cure him. The cure is usually as long as the patient's pocketbook; but if he be needed for advertising purposes it may be remarkably short. There are few healthy men who do not occasionally get a pain in the chest, back or abdomen, due to some trivial cause. The sickly man would pay no attention to such a thing. He is used to pain. But to the healthy man it is unusual and alarming. The assurance of a doctor may easily turn this pain into a pleurisy, nephritis or appendicitis.

What an opportunity for the quack and how skilfully he uses it! How skilfully he disseminates his circulars and newspaper advertisements with this end in view! How many men can read the advertisement of a genius in this line, without getting at least an uncomfortable feeling, and a suspicion of some insidious, lurking disease? The imaginary disease is common, easy to produce, and often hard to cure.

The fourth class, or cases suitable for suggestive treatment, will be considered later.

The fifth class—failures—is a large and silent one of which little is heard by the public. Yet every man knows of one or two, and the aggregate is very large. These cases stray off to other quacks, after a time; and usually come to a physician at last. Sometimes they come in time to be cured, and sometimes not. Usually they come when turned off for lack of funds, and the real physician does what he can for charity's sake.

Thus, from the earliest days, suggestion has been used indiscriminately, unscientifically, and in a manner that savored

always so strongly of quackery as to bring it into very bad repute. That it has done good cannot be denied. While its bad repute has prevented reputable physicians from using suggestion openly as a therapeutic means; yet, under other names, and often unconsciously, it has been used by them with great advantage. Every physician has sometime given a placebo with good effect, though he may not have thought of it as suggestive treatment. Every physician of repute knows that his reputation is a great aid to him in curing disease, and that his personal influence or personal magnetism is of great value. He is often unconscious of the fact that these things are of value because they make his patients believe in him, and believe his suggestions.

But the time has come when the true value of suggestion should be known, and its use placed upon a scientific and honest basis. We must know what diseases it may cure, what diseases it may aid in curing or alleviating, and how to use it. There are few classes of diseases that suggestion alone can cure; but they are common diseases, and the number of cases is large. It may be said that only imaginary diseases, and functional diseases,* are amenable to this treatment alone; but in nearly all diseases suggestion is a valuable aid to other treatment. As I have already said, imaginary diseases are very common, and often have a real foundation in dyspepsia, anaemia, rheumatism, or some less serious real disease. For example, a dyspeptic usually has intercostal neuralgia, or palpitation of the heart, or both. The pain and discomfort in what he considers the region of his heart, suggests heart disease. The heart disease finally becomes to him a fixed reality. He may even go from one physician to another, receiving from each an assurance that his heart is sound, without being convinced or relieved. He will be questioned as to the symptoms of heart diseases, or angina. He learns them and then

*The general reader must not infer that functional diseases are in any sense imaginary diseases. Diseases which show no well-defined lesions or change of structure in the organ are considered functional. Such diseases comprise the majority of complaints that the general practitioner is called upon to treat. Many diseases that once were considered functional are now known to be organic—that is, their anatomical changes have been discovered. Many of our very best physicians contend that hypnotic suggestion will cure diseases of all classes. Bernheim has used it efficaciously in both organic and functional disturbances. Moll, Tuckey, Bramwell and Liebault have had similar experiences. Medicine, however, is a good thing to use with hypnotic suggestion, even in treating imaginary diseases, as usually a desirable mental effect is produced by the medicine itself.—Editor.

he feels them. He finally describes them so accurately that his suspicions are confirmed by a diagnosis of angina pectoris, a painful and fatal disease. He becomes miserable, wastes away, and may even die of his imaginary complaint.

We are all familiar with the classic experiment of pretending to bleed a condemned criminal to death and actually causing his death, though no blood was really shed. This experiment shows the remarkable power of suggestion in producing illness. I have seen a number of cases near death from imaginary disease; but have not seen any actually die. Hysteria is a common disease in which imagination plays so large a part, that it might almost be considered as imaginary; but there is a real basis, usually, for the symptoms in some functional disorder and sometimes in organic disease, such as gastro-intestinal catarrh. Indeed, so frequently do we find atonic-dyspepsia and gastro-intestinal catarrh associated with neurasthenia and hysteria, that many have been inclined to regard the latter diseases as symptoms of the former, and more especially so from the fact that treatment which improves the digestive tract always results in coincident improvement of the nervous phenomena.

On the other hand, however, purely suggestive treatment, by benefiting the nervous element, often results in improved digestion. The best results are to be obtained by using both methods. Medicines and diet not only act directly upon the alimentary tract, but aid in suggesting cure, and give faith in assurances of improvement and recovery, by relieving disagreeable symptoms. That fright, grief, and worry are capable of stopping the flow of gastric juice, and thereby causing aggravated forms of indigestion and malnutrition, is a well known fact, and one susceptible of easy physiological explanation. That imagination is capable of producing an enlarged and tender knee joint, with most of the physical signs of inflammation, as has been proved by Dr. Weir Mitchell, is not easily explained, but is none the less a fact.

It, therefore, becomes a difficult matter to draw a sharp line between imaginary diseases and functional diseases, or even between imaginary diseases and organic lesions. There are many ills, however, such as mechanical and chemical injuries, and germ diseases, in which imagination cannot bear a causative re-

lation. But, even here, suggestion may aid recovery, by preserving a healthy nutrition. It has no effect upon the micro-organisms causing the disease; nor can it hold a broken bone in place. But it may so aid nutrition that the body cells will produce more and better antitoxin, and more and better plastic material for uniting a bone held in place by suitable splints. Suggestion cannot remove a needle from the flesh, but I have seen it completely relieve the pain, when the patient was made to believe it had been removed.

In general terms it may be said that suggestion is a valuable factor in the treatment of disease, but that it should seldom be employed to the exclusion of other remedies and never to the exclusion of other remedies that are clearly indicated. Even in imaginary diseases the best results are attained, at times, only by the combined use of hygienic, dietetic and medicinal treatment, with careful and persistent suggestion. It should, therefore, only be used by competent physicians,* as morphia or other powerful drugs are used. It takes a well educated physician to decide whether a disease is imaginary, or due to some dangerous anatomical lesion. A man with appendicitis may have his pain relieved by morphia or by suggestion. For pain is greatly aggravated by the belief that it is dangerous, and if the patient can be persuaded that there is nothing serious the matter, he will bear it with amazing fortitude and cheerfulness. Indeed, if his belief is absolute, it will practically abolish pain. But neither morphia nor suggestion are good treatment for appendicitis, until the offending member has been removed, for neither will prevent perforation of the bowel, peritonitis and death. After the real danger has been removed either or both may be judiciously used to facilitate recovery.

In order to use suggestion to advantage it is of prime importance to have the confidence of the patient, as its effectiveness will be in direct ratio to the degree of belief he places in the statements of the operator. There are several ways of gaining this confidence, but only one legitimate way. The method of the

*It must not be inferred from the above that hypnotism is within itself dangerous. Hypnotic sleep is a quiet, restful condition, absolutely free from any injurious effects. Hypnotism does not weaken the will nor in any sense impair the health or mental faculties of the patient.—Editor.

quack has ever been by the display of novel and striking machinery or ceremony, coupled with loud assurance of power, and numerous testimonials. Many persons are impressed by such methods, when they will not admit it even to themselves, and while outwardly scoffing. The legitimate method of the true physician is to have the real power of knowledge and use it with scientific accuracy. This is the slow and laborious way; but even the successful quack, who has left it, under the temptation for quicker returns, often wishes himself back in the legitimate track, knowing that his career will be short. The day of bluffing in medicine is fast approaching its end. The man of real ability and honesty will gain a reputation for these qualities sooner than he thinks, and this reputation, once established, will go far toward giving him the confidence of his patients. If he will then display to them a kindly and sympathetic interest, the thing is done. Personal appearance has something to do with success in this line; but much less than is generally supposed. Many insignificant looking men have succeeded remarkably well; but they have been men of unusual knowledge and force of character. The physician must listen with interest to symptoms, and make careful examinations, to assure himself of the actual conditions, and, no less, to assure the patient that he has done so. Then, if he find only an imaginary disease, a simple assurance to that effect will be all that is necessary, provided he can make his patient believe it. Often he must admit a functional disturbance and proceed by the suggestion of medicine, and assurance of speedy cure, to make the sufferer believe; or, deeply rooted in his conviction, he will leave in disgust, and go to another physician, and another, until he finds one who will agree with him and treat him as long as he will come and pay. For example, I once had a lady come to me for treatment for uterine disease. She had been under treatment for ten years by a prominent gynaecologist, and he had died. She never expected to be well, but hoped I would be able to keep her alive, and in some degree of comfort, as her former physician had done so long.

I found her perfectly well in every way, except her imagination. But I could not tell her so, for she had unbounded faith in her former physician, and would not have believed anyone who

contradicted him. She was much surprised and pleased, however, by the suggestion that she had now reached a stage where she might soon be cured, and received the accustomed treatment. At the second visit remarkable improvement was suggested. At the third visit she was told that she was practically well and at the fourth, completely so. She believed, and has remained well physically and mentally.

On the other hand I had a lady visit me who had been told by her physician that she had angina pectoris, and was likely to die in any of her attacks. She was taking nitroglycerin, by his direction, which produced severe headache. She was miserable, suffered severe attacks of pain at frequent intervals, expected to die soon in one of these attacks, and gave a very exact summary of the symptoms of angina, as she had unconsciously learned them from her physician. I examined her carefully and found she had nothing worse than atonic dyspepsia and intercostal neuralgia. She had perfect confidence in me, and a simple assurance of her true condition, not only cured the imaginary angina, but practically cured the dyspepsia and neuralgia which, I have no doubt, were perpetuated by fright and worry.

One more case in this connection is of interest. A stout, hearty colored girl, 19 years old, came to me saying she had run a needle into the calf of her leg and broken it off. I assured her it would give her no trouble and could find no trace of it upon examination. In about a week she came back, limping and complaining of severe pain in the leg, and insisted upon my cutting out the needle. I told her I would have to do much cutting and might not be able to find it after all; but, as she insisted, I made an incision, with cocaine anaesthesia, over the spot she pointed out. I made a large incision, felt carefully in all directions, but found no needle. I had prepared a piece of needle corresponding to her description of the piece in her leg, and dropped it on the floor where she would see it. Just as I told her I could not find the needle she spied the piece on the floor. She examined it, was sure it was the same one she had in her leg, and that it had dropped out without my seeing it. Several years have elapsed, but she has had no more pain in the leg. So powerful was the suggestion that the pain, real or imaginary, was cured at once. I

believe the needle was really in her leg, but that the pain was chiefly imaginary, and due to suggestion. None of these women were in any sense hysterical and they are only a few typical cases of many I have seen. I have had numbers of patients come to me for the removal of tumors that did not exist; and, in some instances, it has proved a difficult matter to convince them of the fact. Such tumors are the ones removed by Perkinism and other "isms." They are imaginary tumors and imaginary cancers. I do not hesitate to say, that no real cancer was ever cured by suggestion in the shape of Perkinism, Christian Science or any other guise. But, that many reputable persons believe themselves to have been so cured, I do not doubt.

Indeed, tumors, especially of the abdomen, are frequently diagnosed by competent physicians, when they either do not exist or shortly disappear. I have, myself, in three cases, found abdominal tumors as large as a cocoanut, that disappeared entirely within two weeks; and in two of these cases my diagnosis was confirmed by two other surgeons of ability. One old gentleman would probably have had an operation performed but for his age and feeble condition. I have had considerable experience with abdominal surgery, but am unable to say what these tumors were. I merely mention them to show how easy it is for persons to believe themselves cured of tumors, or cancers, when they are imaginary or of the disappearing variety.

In all diseases not purely, or largely, imaginary, suggestion should be used as an adjunct to other appropriate treatment; and should be directed chiefly to the relief of fright, worry, pain and sleeplessness, all of which are serious obstacles to digestion and nutrition, and, consequently, to resistance to germs, and to the repair of lesions. It may contribute much to the comfort and cheerfulness of the patient, to the shortening of the illness, and to the saving of life. I have seen even incurables stand weeks of acute suffering with remarkable fortitude and cheerfulness under the cheering suggestions of a physician in whom they had confidence, and seen them collapse into abject misery during his enforced absence, although left in hands equally skillful in other respects. Most physicians appreciate this fact and, consciously or unconsciously, apply it; but some of the brightest and other-

wise best equipped do not, and are consequently failures. A hypodermatic injection of water will often cause as profound sleep as one of morphia, if the patient believes it to be morphia; or will be equally effective in relieving pain. Simple assurances that sleep will come or that pain will cease are equally effective if believed.

It is usually unnecessary to deceive patients. A cheerful manner, an emphasizing of every point of improvement, a statement that everything is going on in a satisfactory manner toward recovery, that improvement is beginning and will soon be felt, that recovery may confidently be expected, as early assurance as possible that danger is past, all do much to cheer and improve, and are usually within the bounds of truth. Complications and disasters should never be suggested, and should be treated as lightly as possible when they occur. At times actual deception is not only justifiable, but is necessary to the saving of life or to even moderate comfort. But in such cases the family should always be informed of the true condition. Even in hopeless cases, cheerfulness and comfort may be maintained for weeks, months or years by constant cheering suggestions and by withholding unfavorable facts. It is indeed a cheerless condition that holds out no hope, and one that need seldom be encountered.

It is one thing, however, to assure a patient, suffering from some dangerous disease, that there is nothing the matter, and do nothing else to relieve him, and quite another thing to give him a somewhat similar assurance while doing everything possible to obviate the danger and bring about a cure. A clear distinction should be made between the medically ignorant person who would say to a typhoid fever patient, "There is nothing the matter with you. There is no such thing as disease. You simply imagine you feel badly. You are well," or who would pray for his recovery, expecting a miracle to be performed, and who, having no knowledge of medicine, does nothing for his relief; a clear distinction I say should be made between such a person and the educated physician who would say, "You have fever; but if you will go to bed and take the diet and medicine prescribed, you will recover. You will not be very ill. You will be better tomorrow. Your headache will be better after a few hours' rest

and a dose or two of medicine," and who at the same time sees that these instructions are carried out by a good nurse, and that his patient has the best treatment known to science, and who intelligently watches every symptom as the case progresses, giving cheerful suggestions for all that are disagreeable, and never forgetting to remedy them or avoid them if possible.

In the first instance the patient is asked to believe more than is credible. He really gets little of the benefit even of suggestion. If he recovers the credit will be due to unassisted or outraged nature.

In the second case he will probably believe the suggestions. They will allay his anxiety and do much to relieve his pain. His nutrition will not be damaged by worry, fear or pain. He will be made comfortable by good nursing and medicines, and, not only will his illness be shorter and less unpleasant, but his recovery will be much more certain, and will be due to assisted nature

MORBID SUBJECTIVE IMPRESSIONS

AND

THEIR ERADICATION THROUGH HYPNOTIC SUGGESTION.

By ALFRED REGINALD ALLEN, M. D.

There are two classes of cases one meets in neurological practice, cases which at times are exceedingly difficult to deal with and cause both the family and the physician endless trouble; I refer to pavor nocturnis (night terrors) and certain cases of hysteria. For the benefit of the laity, I shall give a brief picture of both conditions.

Pavor nocturnis is characterized by the following symptoms: a child of nervous temperament or weak constitution, when in bed for the night, starts on his journey from the waking condition to the state known as sleep; the journey wherein the objective consciousness becomes gradually obtunded and effaced in oblivion, while that ever watchful sentry, the subjective ego, assumes entire control. Somewhere in this journey, more likely at the latter part or even after sleep is reached, the child starts up in bed with a cry, and is found sitting bolt upright, eyes staring wide open and every evidence of a visual hallucination of the most painful and terrifying kind. He may jump from the bed and run through the house in wild fright, at times carrying on an inco-ordinate, one-sided conversation. Any attempt to awaken or calm the sufferer is usually wasted. After a while, there is spontaneous awakening, when it is discovered that the child has no recollection of what has taken place. These attacks vary as to severity and number.

It will be noticed that I have specified the child as "of nervous temperament or weak constitution." I might say that I have seen pavor nocturnis in boys who have led an out door life and have had all external signs of robust health; but these are rather exceptional.

The other class of cases I referred to above was of hysteria, and I shall now qualify that by limiting it to certain cases produced by fright.

Very frequently a patient will present herself suffering from a multitude of hysterical symptoms, globus hystericus, palpitation, flushes of heat, insomnia, frightful dreams, which are often of one particular dream picture, areas of paraesthesia, tenderness over mammary and ovarian region, tenderness of scalp, hallucinations of sight and hearing, reversal of color field, diplopia, which proves frequently to be monocular, internal strabismus, macropsia, and a host of others, too many for tabulation.

The patient gives a history of fright or mental shock of some kind. It may have been in the form of a practical joke in the dark, or possibly a ghost story by an indiscreet nurse. The patient may or may not ascribe her condition to this cause. She may look upon the fright, now well in retrospection, as a very insignificant thing, and at times, as you can see from the case below, the history of fright will be absolutely forgotten objectively.

Now these two classes (pavor nocturnis and hysteria) seem to me to be disorders of the subjective mind. There is never an effect without a cause, and I consider the cause in these cases to be frequently purely physical.

What agents are at our disposal in an attempt to cure these cases? We can change the mode of life of the patient. Send him from the city to the country and put him on the rest treatment. We can alter an injudicious diet and correct faulty personal hygiene. We can look for some visceral or other reflex disturbance; gastritis, gastro-enteritis, torpid liver and the like. We can examine the urine and find, as is frequently done, large excesses of indican and even, at times, uric acid in aggressive amounts, which latter will tempt us to flush out our patient with quantities of water between meals. As to drugs, nux vomica, the bromides, iodides, and salicylates, all come in for their share of favor. Some practitioners get excellent effects from thyroid extract, or colossal doses of blue mass. You see, from the above, that it will be some time before the physician in charge wakes up

to the uncomfortable discovery that he has tried all indicated remedies and failed to produce a cure.

Very frequently he will so benefit his patient by a careful system of therapeutics, massage, electricity, etc., that there may be an absolute cessation of all symptoms. But look out for the cases that in spite of all the above measures, and more too, yet come to your office with sickening regularity and tell you, day after day, that they are no better; if anything, a trifle worse. Their name is legion. Now hypnotism, properly used, will often produce the most happy results in these cases, and is of use from a diagnostic as well as a curative standpoint.

Sometimes through hypnotism, you can discover the psychical cause, and in other cases you can not. The first case I cite is purely hypothetical and composite, and illustrates the discovery of cause of symptoms, and cure through hypnotism. The second is from my own practice, and is an instance where the psychical cause was not apparent but where cure was effected through hypnotic influence.

Case I. Woman, 33 years of age. Unmarried. Menstrual history negative. No specific trouble. Usual diseases of childhood. Housekeeper. Never used alcohol to excess. No bad habits. Presents herself at clinic with following history: every night on retiring she has vague feelings of fright and impending disaster. After being in bed a half hour or so, and having become quite drowsy, she fancies she sees at the foot of her bed a man in black with a knife. He walks around to the side of her bed and makes ready to strike, at about which time she recovers enough strength to scream and throw herself out of bed, away from her spectre. This only happens once a night. It began about three months ago, at first being once or twice a week, but of late having taken place every night. She has lost twenty pounds. Her knee jerks are excessive. Her heart is rapid and irregular. Digestion poor. Constipated. Cries a great deal, and says she will take her life if relief is not forthcoming.

Now, what is particulary interesting, and what I want you to note is that the closest questioning fails to elicit any cause,—history of fright or bad dreams. For a time she was put on drugs

for the purpose of producing sedative and tonic effect. But she got no better.

Two weeks after coming to clinic, she was hypnotized, and passed easily into deep somnambulism, in which she gave a story much at variance with the one she had given in objective consciousness. She said, under hypnosis, that five or six months ago while going out to the woodshed, she unexpectedly came upon a tramp loitering about. She was greatly startled but regained her equanimity again, and thought no more of it. Several nights after this occurrence, she had dreamed that a man in black had come into her room for the purpose of murdering her. (This dream, as such, you will see from what has gone before, was never perceived by the objective consciousness.) This dream she said was repeated quite frequently. When awakened the patient does not remember anything she has said, and upon questioning gives the same history she did in the first place.

Her subjective dream was repeated until so strong an impression was produced that an hallucination occurred. The patient, after being deeply hypnotized, was told that she had mistaken the thing in the man's hand. It was not a dagger, but a roll of dark-colored paper. This suggestion was enforced most strongly and, after awakening, the patient told to return in two days. At the next experiment she was told that he really had no intention of killing her, but on the other hand was rather amicably disposed toward her.

At the next experiment she was told that what she had supposed to be a man was in reality a dark shadow and not a man at all, and that it would cause her no alarm. During the several sittings following, it was strongly suggested that this shadow was disappearing, and, at length, that it had entirely disappeared and would not return. Further, she was told she would not be disturbed by dreams but would get her full amount of sleep, peacefully.

This woman was cured. For safety she was hypnotized once a month for a number of months in order to renew the suggestion.

Case II. Woman. Age 40. Single. Nervous temperament. Usual diseases of childhood. No venereal history acquired or

hereditary. Menstrual history negative. Great trouble and worry nursing sick sister. This followed by condition of neurasthenia with persistent insomnia. Great loss of weight.

Periodically she gets an idea that she has touched some object (a book, table, etc.) which has been touched by someone's hand which has held the Holy Sacrament. She will then be thrown into a state of mental agony, and begins washing her hands over and over again, for hours at a time, weeping the while.

I hypnotized her for two weeks, before attempting to assail her religious delusions. She was very easily hypnotized, and I took this means of making her sleep from nine or ten o'clock at night until breakfast time next morning, when, I told her, the nurse would awaken her. Her improvement was wonderful. A few experiments directed against the hand-washing trouble were sufficient to totally eradicate that suggestion.

Now, what is necessary to success in giving suggestions during hypnosis? Tact. Tactfulness is the rock on which most unsuccessful operators split. If, in dealing with Case I, you had said the first time you had hypnotized her, "There is no man at all in your room, no dagger, no black cloak," etc., etc., in all probability she would have fought against so radical a change, with all her power. The rule, that it is easier to produce an illusion than an hallucination, in a way applies here. That is to say, it is easier to change the nature of what already exists in the mind than to eradicate it altogether. I do not say that it is always impossible to produce at the first trial so radical a change, because anyone who has done much work in hypnotism has many instances to the contrary. But I do say there are many cases of failure because of too much haste, and had the inexperienced operator built his foundation of suggestion slowly, gradually, and with tact, he would have had success to take the place of failure.

In dealing with children, who are subject to night terrors, it is well to put them into the somnambulistic state, where there is perfect amnesia, and question them quietly and with confidence. Do not jump at a conclusion too soon. If the child says at first, that he has experienced no fright or ghost story, do not form the conviction that the cause is not to be found by that means. Rather take the child back tactfully, get him to tell about the

companions he has had in the past, and what their methods of keeping him amused have been. Do not necessarily think that this has all to be accomplished at one sitting. It is a great mistake to tire a subject, particularly is this so where a child is concerned.

Also remember that the novelist's idea of the perfect veracity in hypnotism under all conditions, is absolutely fallacious. Experience has proved that a subject may become the most adroit liar when hypnotized, and throw all manner of obstacles, in the shape of misstatements, in the operator's way. This is particularly true when the subject gets the idea that he is thrown on his own resources for self-preservation.

The attributes of a successful operator are, a good forcible use of the English language (providing the subject speaks English), a voice capable of modulation, as well as clearly enunciated monotone, a belief in his own ability, and lastly, an abundance of tact, without which last, no one will rise to any degree of success.

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